/111 cont./

231 the acorn of the holm oak, abuhu, the berry of the juniper,
222 abelhas, dear to the goats, and whose dessication and grinding
262 give man a substitute flour. Normally, the dried turnips, akhchawn, which play such a great role in the montagnard economy, are common to man and animal. The beast is not only the neighbor, but the messmate of the village citizen. On the
246 other hand, this society is familiar with what we call artificial fodders. Very rarely still lucerne, which, however, the Sous practices (1).

1. But this lucerne, lfesst, did it not formerly serve as human food? Cf. the curious observations of J. Mathieu, "Étude des conditions de vie dans une palmeraie du Moyen Ghéris et contrôle de la nutrition de ses habitants /Study of the conditions of life in a palm grove of the Middle Ghéris and verification of the nutrition of its inhabitants/," Bulletin de l'Institut d'Hygiène du Maroc, I-II, 1939, p. 31.

What one finds here is the fleshy grass (poa bulbosa), maintained in the "damp meadow," az'mu. The mowing of the az'mu intervenes after maturity and deposit of the grains on the spot. One gathers there a Gramineae called tàg^{w}last, a name that approximates that of barley cut green for animal fodder (àg^{w}las). These prairies are prepared in the shade of olive trees, and especially of walnut trees, in all the upper Seksawa: a. Mh'nd, Fensu, Wanz'id', Iguntar, Agersili, Tabgurt. The fodder is kept in a
[343] storehouse until the time of tillage, when it serves to strengthen the animals.

246 Finally the mountain pasturages give rise to a wise organiza-
675 tion of "défens" /prohibition against cutting/. The ban

/111 cont./
246 675 prohibiting cutting or opening the ag^{w}mi constitutes an important event in village life (2).

[171] 2. A good description of the Kabyle "summer pasturages," of the prohibition against cutting them, etc., all very analogous to our ag^{w}mi, in M. Rémond, Djurjura, terre de contraste /Djurdjura, land of contrast/, 1940, p. 221 sq. It will be instructive to compare these Maghrebi practices with the same Pyrenean practices: for Andorra, J.-A. Brutails, Études sur la condition des populations rurales du Roussillon /Studies on the condition of the rural populations of Roussillon/, 1891, p. 253: it is a matter of the devèse, "place removed from common enjoyment" (cf. Chleuh /Shluh/: ag^{w}dal).

246 675 634 Any transgression is punished by an "amende," /112/ az'z'ayn. The pasturage agreements are among the essential circumstances of the external law of the groups. Thus the Tichka, summer pasturage, bitterly disputed between tribes, has doubtlessly animated for a very long time leagues and ententes, "lies et passeries" (as our Pyreneans say), which mark this history. It was [175] the subject of a pact between a. H'adduyws and Idma in 1701. Even when the debate reaches the military or judiciary plane, that is to say, in cases of tension between groups, a rural order also acts, with an importance that one can measure by thinking of the vital necessities that it takes care of. It only rarely gives rise to writing, because it is of a different plane. One will be 675 more surprised consequently that the ententes for transhumance, 221 although coming out of this international law, refer still today 178 to unseizable conventions and unnamed laws so much the stronger as their inconsistency and their unilaterality are now discovered